The Inquirer

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CLOSED CERTAINTY

LAST week, on the occasion of the death of the Pope, this paper had this to say: "The Roman Church is one of the great institutions of Western civilization. It contains at the moment some of the most eminent and influential political leaders of the West. Some of the most brilliant poets, artists and writers. Some of the saintliest men and women". This was not all that was said, but it was allowed to stand as an appreciation of the Catholic Church. The conclusion was drawn that since such appreciations were fairly widespread, there was now an understanding of a religion above all religions. Catholicism was one of the "religions".

It was not to be expected that Catholic commentators would come to some such conclusion, but something different may have been expected from an influential Catholic weekly, *The Tablet*, from what appears in the current issue of October 18, a great part of which is devoted to comment upon the death of the Pope. Blunt language had better be used. *The Tablet* seems to cash in on the universal respect paid to the late Pope to enhance claims that are likely to be opposed by everyone outside the Catholic Church. It even uses the occasion to address an article to non-Catholics, with the sub-title, "Lessons For Non-Catholics". A non-Catholic may reply.

Prerogatives

"If Catholics must still feel that progress is slow towards recognizing the prerogatives which belong to the papacy for the safeguarding of the orthodoxy and unity of the Universal Church", says the leader, "we can at least note with thankfulness the immense improvement of a hundred years."

What on earth are these prerogatives? A non-Catholic can have a guess, and can declare repugnance that because goodness is recognized where it can be seen, this recognition should be used instantly to push doctrinal claims that are opposed everywhere outside the Catholic Church. Modern Catholicism, at least in the words used by *The Inquirer*, had been thought to be superior to this playing for theological position.

From which attention may be directed to the article containing the lessons for non-Catholics. This is addressed to "separated brethren". Well, everyone knows what those words mean in Catholic circles, but the arrogance of them can still strike home, and be none the less arrogant because they are surrounded with all the protestations of "Christian love" and "charity". It is, of course, the non-Catholics who are separated, not the writer who gives the lessons.

One of them is on papal infallibility. Apparently there is some doubt about this dogma. Fallible doubt about infallibility makes a potential scholar sit up, and he critically examines the definition of it. "The Pope", says the teacher, "does nothing save diligently listen to and authoritatively makes his own the voice of the Holy Fathers and of the whole Church as it echoes down the centuries".

Separated Brethren

This, then, is infallibility, and the scholar turns to the leading article again. "The Popes of the sixteenth century", he reads, "sought to invoke against sovereigns like the English Queen sanctions which could only have been effective if the public mind had been very different from what it was". The scholar, after twisting a little under the euphemism of sanctions, is forced to ask what then about papal infallibility? Presumably, this desired "sanctions" against the "English Queen". These meant burning, probable torture, and incitement to assassination. This would have been followed by a Protestant martyrdom beside which the Catholic martyrdom was a pale affair. The public mind was not ready for this; infallibility was. The writer of "Lessons to Non-Catholics" still prefers "infallibility", and may address himself on the subject in "respect" and "charity" to the separated brethren of the subject. But some of the separated brethren may wish to use the language often used between real brothers, not separated, and say in the words of a well-known Catholic layman, "Chuck it!"

Alas, all this is old stuff, but it is the stuff used by *The Tablet* on the occasion of the Pope's death, with all the suggested claims to "prerogatives" hung around it. If this can take place in this country, in a respected weekly, what can take place elsewhere? The reasons for the Italian Communist party being the largest Communist party in Europe outside the Iron Curtain countries begin to have an explanation.

There are certain practical implications also. Peace between nations and religions means a "peace that passeth all understanding" in the conflict and unity of beliefs. It is a long way, to many people, from Jesus of Nazareth and his simplicity to contemporary happenings in Rome. That way, as it presents itself to millions of Christians, should be understood by Catholic writers, and not lead them to look for "prerogatives" because men everywhere recognize goodness. That is not the way to peace on earth.

EVANSTON AND CHICAGO

By Homer A. Jack and Robert B. Tapp

(Dr. Jack is minister of the Unitarian Church of Evanston, Illinois, and Dr. Tapp is professor of theology at the Theological School of St. Lawrence University. They both attended the Evanston Assembly of the World Council of Churches as journalists and the Chicago Congress of the I.A.R.F. as rapporteurs for the panel-discussion groups.)

WITH the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.) held in Chicago recent if pleasant history, perhaps it would be worthwhile to compare it to the Second Assembly of the World Council of Churches (W.C.C.) held in nearby Evanston in August, 1955.

Three years separated these two world conferences of organized religion. The World Council is a young organization and Evanston constituted only its second official gathering. The International Association has had many congresses and Chicago was its sixteenth. The W.C.C. is composed of many large denominations and is thus comparatively rich. It prepared the Evanston meeting more carefully than the I.A.R.F. prepared the Chicago meeting. There were preliminary papers, and delegates came to Evanston intellectually and representatively prepared. While the physical details of the I.A.R.F. Chicago meeting were adequately anticipated, there was little if any intellectual preparation, and the delegates themselves arrived with only a preliminary programme in hand.

Representing large and comparatively wealthy denominations, the World Council attracted not only a large number of delegates but they came from all geographical parts of Christendom. Asia and Africa were well represented. To the Chicago Congress came nobody from Africa or Australia-New Zealand and only one delegate from the whole of South America. There were a scattering of delegates from Asia, but most came from America and Western Europe. The World Council did much to encourage a number of delegates to come from Russian satellite countries (although none came from Russia or China). Only one delegate—a bishop from Czechoslovakia—came to Chicago from behind the Iron Curtain, although there are groups affiliated with the I.A.R.F. also in Hungary and Roumania.

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In attendance at Evanston were fraternal visitors from non-affiliated communions, including a few non-Christians. They were given some status and attended most meetings. Few, if any, fraternal delegates were evident at the Chicago Congress, partly because the I.A.R.F., and especially its 16th Congress, was confused as to its relation to non-Christians. Thus, while distinguished leaders of some of the historic world faiths gave major speeches at Chicago, several were in no sense religious liberals. Yet they did give a non-Christian perspective to the Chicago Congress which, admittedly and deliberately, was not evident at Evanston.

It was apparent that the famous World Parliament of Religions, held in Chicago in 1893, influenced the I.A.R.F. planners. But the free-flowing goodwill of the last century which allowed Roman Catholics, Anglicans and Presbyterians to discuss religion with non-Christians, no longer exists, certainly in the Christian community. Today's leaders know more about other religions and at the same time are less ready to enter upon serious discussions outside their own faiths. Only if I.A.R.F. planners analyse this curious situation can they move beyond 1893 and 1958.

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Several of the six simultaneous panel sessions showed ample evidence of productivity in their findings at Chicago. Yet they met for only four days—hardly a sufficient length of time for a serious delineation of such large topics as ethics and international relations. The discussion sections of the Evanston Assembly met for almost two weeks and had the benefit of previously-circulated papers. Thus, their productivity was far greater.

Chicago was not Evanston, and Evanston was not Chicago. These observers (who as Unitarians and Universalists could be present at Evanston only as journalists !) feel, however, that the I.A.R.F. would do well to consider in planning its 17th Congress the factors which made for success at the Evanston meetings: more intellectual preparation, more widespread representation, definite status for fraternal delegates, and greater duration of the Congress itself.

Above all, the I.A.R.F. must think through its exact role. Laid before one of its plenary business sessions in Chicago was a petition submitted by a large group of American clergymen for the organization to broaden its scope—and thus its name—to include liberal religionists and not only liberal Christians. This would not only legitimatize the status of the liberal Hindu Brahmo Samaj in the I.A.R.F., but would open the door for whatever religious liberals of non-Christian faiths might elect to join the Association.

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When this is done, Western religious liberals will be able to exploit certain opportunities unique to them. The Findings Committee spoke of openness to other faiths and declared that liberalism had moved beyond this to a genuine need for conversation and dialogue which would relate various interpretations of what is called "God" to the modern world. The I.A.R.F. has clearly taken a different stance from the W.C.C. which proclaimed Christ as the "hope of the world".

As for implementation, the Congress did call upon member groups to further these vocational and professional dialogues on an inter-religious level. Historically, religious liberalism has drawn many "secular" insights unto itself and has been relatively free from the typical conservatism of professional theologians. Put another way, thoughtful laymen have played a central role not only in oiling the ecclesiastical machinery but also in reading the maps and charting directions. If the I.A.R.F. can stimulate meetings of teachers, social workers, doctors, etc., which are avowedly and not simply accidentally of an inter-religious nature, something new will have appeared to leaven our parochialism.

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We have already noted the lack of I.A.R.F. representation outside the lands of Western Christian civilization. Western religious liberals have never been keen on missionary expansion. As a result, they have few organizational compeers in the underdeveloped areas. While they are thus deprived of the good counsel available to the W.C.C., they are also relatively freer of the onus of imperialism which still attaches to missionary Christianity. The I.A.R.F. is, therefore, in an excellent situation to strengthen ties with religious liberals from the historic faiths.

Congress delegates repeatedly declared against any artificial syncretism or piecemeal blending of elements from different religious traditions. Nor were they interested in seeking some "religion in general". These common criticisms of religious liberalism can no longer be responsibly sustained. On the other hand the I.A.R.F. will not try to duplicate the worthy endeavours of the World Congress of Faiths. What it can do is find ways of increasing honest and creative inter-faiths dialogues among leaders and between parishes.

A broadened framework for the I.A.R.F. and a heightened awareness of the common traditions already shared by liberals in the world's religions are the means to these ends. The Chicago Congress was an important step in this direction.

The World Council can learn from the I.A.R.F. also. As it prepares for its Third Assembly in Ceylon in the next couple of years the W.C.C. can include many more fraternal delegates from the historic non-Christian faiths and treat them as cultural if not (in their light) as theological equals. It can ponder the claim of the I.A.R.F. that mutual respect and the willingness to accept differences are the basis of religious understanding.

Views, News and Notes

By A. B. Downing

ANOTHER academic session at our Unitarian College in Manchester has begun. Fresh from his American experiences, Principal Kenworthy told us that one of the most important officials in an American college, perhaps *the* most important, was the Public Relations Officer, who had a full-time appointment at a handsome salary and whose sole task was to publicize his college's achievements and gather in all the necessary subscriptions to keep the place going. His work was one of the priorities. Our readers scarcely need reminding that we do things differently here.

We continually lament that most English Unitarians do not give a thought to where their ministers come from until their own congregation happens to be without one! Through the almost superhuman efforts of Mr. Harry Jackson, U.C.M.'s Subscriptions Secretary (voluntary, of course), the College's income from voluntary donations is increasing, but even so I notice that all our churches as such contributed no more than £369 out of a grand total of subscriptions amounting to £2,149. I doubt very much whether £369 would cover the cost of a single student, especially when last year it took £4,217 alone to run the College on a purely domestic side, quite apart from the academic and administrative costs. That should certainly give one furiously to think!

It really is quite astounding what the College achieves on such a shoe-string economy. Last year there were 13 students taking courses qualifying them for the Unitarian ministry (eight full-time and five lay-pastors already in charge of churches). This year the College again has 13 students, but nine of these will be full-time and four lay-pastors. No wonder that the academic staff is woefully underpaid and overworked, as one subscriber at the annual meeting had the boldness to point out. One asks, with a real sense of anguish, how much longer is this to continue?

Still, it is good to report that the College is doing as much as ever it did in the past for our churches. Indeed, considering the stringency of the times, it is doing a great deal more. Its unique position in Manchester still acts as a magnet attracting young men (in quite insufficient numbers, of course) to train there for the ministry and enjoy an intimate contact with Unitarian life which is not so easy elsewhere. It would be false and harmful modesty if the College concealed that simple and important fact.

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This year's new tutor in Homiletics and the Practical Work of the Ministry is the Rev. Kenneth Twinn, M.A., who has a usefully long and varied experience of our liberal witness both at home and abroad. He is a welcome addition to the staff, especially as he trained in the sister college at Oxford. He, too, has been quietly meditating upon his American experiences. With his more sober judgement, however, I gather that he is less apprehensive than I am about the possibility of American Unitarianism becoming the humanist dustbowl of the future! That is a deliberately exaggerated way of putting it—hyperbole is hard to keep out when describing things American, as Americans themselves find! If a new religion in the West can arise as deep and commanding as reverent Christian theism, then I for one am ready to welcome it. The prospect, if a doubtful one, is at least exciting and I am all for excitement in our hackneyed religious world. In the present religious situation dullness is the eighth deadly sin!

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My colleague, the Rev. Joyce Hazlehurst, M.A., B.D., is a remarkable woman. As feminine in her charm as she is firm in her views, she has a wonderful talent for both relevance and penetration. She also combines uplift and commonsense. All of these are highly desirable qualities in anyone who is asked to give the College's Opening Address. The Art of Communication, which she spoke about, is basic in the list of ministerial aptitudes. A minister who cannot "communicate something through some channel to someone with some effect" is pretty well useless and, of course, as with most things that ministers do, there is more to it than meets the eye. For good or ill, she reminded us, a minister has to be a manipulator of words and in trying to communicate Unitarianism we have certainly difficult subject-matter on our hands.

She believed that we might get some unpleasant surprises if we conducted an inquiry into the meanings that people in our congregations attach to some of the words in the Golden Treasury of the Bible or in our Orders of Worship. She pleaded for a constant concern on our part to use words wisely, well and, above all, simply. "We should *want* to be simpler if we thought more imaginatively about our readers and our audiences", for essentially to be simple is to be sympathetic. Simplicity is not just a question of technique, but also of character.

She certainly gave us much to think about. She had an interesting pilgrimage before finding her way into our Unitarian ministry. Incidentally, she too knows America, being a graduate not only of Oxford and Manchester but also of the University of Columbia. She has, indeed, a most enviable range of experience. No wonder that her congregation in Horwich is so fond of her! Not the least helpful of the rewards in our ministry is the pride one can so often feel in one's colleagues. There are things they do so wonderfully well. Joyce Hazlehurst refreshed me in that sentiment.

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I was delighted to see that Sam Wanamaker, the American dramatist, spoke over the wireless in an appeal for our Mill Street Mission in Liverpool. Keir Murren is to be congratulated on capturing such enlightened support. Unfortunately, I could not listen to the broadcast, so I am in the dark as to whether he dared to mention Unitarianism or not. There are a lot of Unitarians around who would probably have preferred him not to! I do not count myself among their number. Unitarianism may still be an unpopular theological label, but I still like the sound of it ringing in my ears!

THE DOCTRINE OF THE INDWELLING GOD

MINISTERS IN CONFERENCE

(Reported by John Gill)

SOME thirty Ministers of the Unitarian Churches in this country met at Florence Nightingale Holiday Home at Great Hucklow during the former part of the second week in September. Ministers of every generation gathered to take pleasure in the true fellowship found in this Annual Conference. This year the Ministers had set themselves a serious task. It was to study the Doctrine of The Holy Spirit as seen from the point of view of modern Unitarian Theology.

The Rev. H. Lismer Short opened the whole subject by giving his paper under the heading of "The Development of the Liberal Doctrine of the Holy Spirit". In Christian History we can see two distinct and different views of the Holy Spirit. . . . The World Soul, ever present . . . and the Intermittent and spasmodic appearances.

History can be said to show that Stoicism deeply influenced early Christian thought . . . but that later developments tended to accept the latter rather than the former, at least in the West. The Reformation was a revolt against the Sacramentalism of the Roman Church. If the Priest and the Church were no longer the vehicles of salvation what then was left for the Spirit to do . . . how could it work? By supernatural gift . . . by the setting up of a New Age . . . in the regeneration of the Elect?

To the Liberals of the 18th Century the Holy Spirit was not a distinct Person but an activity of The True God. Joseph Priestley rarely spoke of The Holy Spirit, opposing the Sacra-

mentalists and the Evangelists. Broadly speaking, this is still true today. The 19th Century saw the rise of scientific thinking which had its effect upon the theology of the day. History was thought of as the birth, growth and death of cultures. God was within the process, not directing it from without. American Unitarianism, of this time, was more wholeheartedly moved by this conception than were we in England. Men of The New World felt that they were living at the dawning of a new age. English Unitarianism was more coolly rational, knowing nothing of the supernatural Christ. 19th Century Unitarianism in England moved towards immanentism and this has become the Modernism and Liberalism of our own time.

The Speaker turned to the present condition showing that The Creed says much about God and Jesus but strangely little about The Holy Spirit . . . but, however little, more than we Unitarians. We are being challenged by a revived Orthodoxy and the insult of being ignored by secular science.

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The Rev. F. J. Hamblin in his lecture, "The Meaning of the Doctrine for the Modern World", said that, in some way, the doctrine must make sense to the people of the modern world. Above all else it must be tenable, realistic and communicable, inspiring, intimate and yet universal. Einstein had suggested that there is a cosmic religious feeling running through the profounder scientific minds. This feeling is akin to that which has possessed the great religious men of every age. The common troubles of communication, however, may make men who agree in principle disagree in words to describe the principle. All experience must be interpreted into many vocabularies. Recognizing these difficulties, if we wish to communicate or describe an experience it must appear acceptable to the whole mind.

The speaker expounded a theory drawn from the analogy of the close relationship between the single cell and the whole body . . . between the individual and the universe. Quoting Younghusband, Mr. Hamblin said, " . . . the most reasonable view is to regard the universe as one vast being out of which I was born. . . . The universe, in fact, bears to me, and I bear to the Universe, the same relationship that I bear to each cell of my body and that each cell bears to me. . . ."

May it not be that here we have a theory which makes the Doctrine of the Holy Spirit tenable to the whole mind?

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The subject "The psychological background of the doctrine" could hardly have been in better hands than those of the Rev. Charles Bartlett. There is the will of God and there is the will of Man. There is tension at the very heart of things. Christian teaching has been, over the centuries, the re-uniting of God and Man since the Fall. Psychology speaks of schizophrenia. Abnormalities spring from this conflict. Freud was at one with Christian theologians in visualizing the basic dualism of the human element and of spiritual power. Whereas Freud had spoken of "id", for Jung, his disciple, the "id" became the collective unconscious. This may very well be the source of dream materials, a study of which may give a good clue to the power of the unconscious.

Classical Christian Theology had a simple system still used and useful. Much of the teaching of Augustine and other mediaeval teachers is still the psychological system of the Catholic Church today.

The speaker proceeded to demonstrate how much of the regular language of worship may also fit quite well the language of the psychologist in his work. The psychoanalyst works "through the resistances" . . . we use the prayer "Lay to rest, by the persuasion of thy spirit, the resistance of our passion, indolence, or fear. . . ." "Of myself I can do nothing" is the rule of the mental case as it is for the saint. The psychologist and the theologian each is seeking to train those under their care to relax . . . to let themselves be carried away by an unconscious process. Strange was it not that The Holy Spirit went out through the Front Door, only to find itself admitted through the Back Door as "Eros"?

If the three preceding papers had given the company food for thought the fourth and last was of the greatest value, in that it was delivered by one of the practical Ministers, the Rev. Dudley Richards. His subject was "The Implications of the Doctrine in Worship and the Life of the Churches".

What was the purpose of a Church? Did society really need us and our churches?

To find an answer to this question, we needed to look at the beginnings of things. Mr. Richards described the great place the tented temple of the Children of Israel had taken in the life of the people. . . . When they settled down to a city life they built for themselves a permanent Temple. This had been the House of God . . . God was not some abstract theory about things. He had been, to the ancients, a fellow-member of the tribe. To the Jews he was God the Creator-Spirit who had chosen them as his people.

This relationship had been felt most closely throughout the centuries and had come as a great inheritance into Christian thought. The Synagogue had been the place where the family met God (and God met the family) . . . and, as the nations remained small and scattered, the Church also had been the place where the family met God (and God the family).

But as time has passed and the great city civilizations have grown, the family, as a unit, has disappeared. The feeling of belonging to a "tribe", a meaningful group, is being lost. We tend to split up into isolated units . . . none of which really is happy in his isolation.

We must try again to foster the feeling of belonging to a "beloved community" of which the Minister should take the place of the equally beloved "father". The very kinship we should foster is that the Spirit of God is also the indwelling spirit.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Stipends

SIR,—Arising out of the correspondence in your columns on Ministers' Stipends I have been asked how individual Unitarians can help in a practical way to increase stipends. May I suggest there are several ways:

1. Members of churches in regular attendance can increase their contributions through the ordinary collections in their own churches insisting that a campaign be started at once to get others to support them and so increase the stipend forthwith.
2. They can press their congregation to adopt the Simplex Envelope Scheme thus ensuring a larger income for their own church, for the District Association and the Assembly. Then the two latter bodies can increase their grants to the more needy churches and in that way enable other stipends to be increased.
3. Scattered Unitarians who are unable to attend a church regularly, can become subscribers to the Sustentation Fund, the income of which is used entirely for the aiding of stipends. The Treasurer of that Fund can be reached through this office and no doubt would be happy to receive more income since his resources are now stretched to the absolute limit. He would also supply particulars for those wishing to covenant.

May I add that I also would be happy to answer any further questions on this matter.—Yours,

London. *John Kirby.*

SIR,—In reply to the letter from "Minister's Wife" in the current issue of *The Inquirer*, I would like your readers to know that many ministers do not spend three parts of their time worrying as to how to make ends meet, or how would they be allowed

to stay in their pastorate—when would the visiting be done—the various committees attended—or the hundred and one things a minister does in his calling. I do not deny that a certain amount of worry must take place regarding finance, especially among those on the "minimum stipend" or below, but *please*, realize that there are still a number of ministers who are so fully occupied with their "job" that there is little time left for being sorry for themselves and who do not depend upon hard cash for supplying their spiritual needs, there are still some who go to bed with their thoughts and prayers devoted to the ex-serviceman fighting for his breath day after day, night after night, whom he has been to see just before going to bed, and the little child in hospital who has been lying on a frame for eighteen months, and of the heartache of the little boy's family—and of lonely Mrs. X who has not a friend in the whole world but her minister—and there *are* minister's who wake up in the morning with *no* thought for *themselves*, but who try to plan their day so as to serve the greatest number of his congregation and people in his neighbourhood. As for the minister's wife—yes! she worries of course, as to how she can make the money go round, but she is *happy* in caring for the home—her family—and she tries to make the best of things. Her husband and family do not starve as countless people are starving in other parts of the world, she counts her blessings, and does her humble best to help her husband in his work. My answer to this lady's question "How can a minister provide adequately for his family on his present stipend and still have reserves left to give of his spiritual best?" is this—to throw himself wholeheartedly into his vocation and pray for help—yes, even in these "enlightened days". "More things are wrought by prayer, than this world dreams of".—Yours,

Another minister's wife.

North American Unitarianism

SIR,—As one whose acquaintance with Unitarianism on both sides of the Atlantic extends over a period somewhat longer than a few weeks, I should like to be permitted a few observations on Mr. Downing's article in *The Inquirer* for September 20, which has just reached me.

1. North American society is a mercantile society, saturated with the language and values of such society. I feel much as Mr. Downing does about this fact, but it remains a fact. That churches within such a society should at times adopt its phraseology is surely no more surprising than that churches in an agricultural society should use agricultural metaphors. That some individuals within the churches should also manifest a wholehearted acceptance of the values of such a society is a cause for regret, certainly, but perhaps no more tragic than the way in which irreligious values have been accepted by many church people elsewhere—slavery, for example, by the Christian churches until recent times, or the production and testing of nuclear weapons by many Unitarians in England as elsewhere.

2. The closing of churches in the summer is a highly variable matter. Some churches are closed for two months, some for one month, some not at all. A number of churches in this area fall in the latter category; so does the church in Toronto. In my own church a motion that we remain open during August was lost by only a few votes at the annual meeting.

3. I had the good fortune to spend a fortnight this summer at one of the "delectable mountain hide-outs" described by Mr. Downing (not, alas, owned and maintained out of my "enormous" salary, but generously lent by friends). Its poshness consisted in an absence of all the amenities of city life such as electricity, sewerage, etc. Water was carried in buckets a hundred yards uphill from the lake. Living there was a highly enjoyable experience, but it was the absence rather than the presence of luxuries that made it so. Few ministers spend the whole of their summers in such a setting. Those who do inevitably take with them a careful of books for study. Those who don't are usually putting in an energetic time at conferences, seminars, refresher courses, pulpit exchanges, etc.

4. There can be material self-sacrifice which is not necessarily obvious. Ministerial salaries here are generally below those of other professional people, apart from teachers and social workers. The smartness of the ministers at the I.A.R.F. conference was, I suspect, mostly due to their suits having just come back from the cleaners. That was certainly so in my case! Ministers here have a considerably larger income than in England, but they also have a considerably larger outlay.

5. A high standard of living should not rest easily upon anyone's conscience while the majority of the human race live in the conditions they do. But what applies to North America in this regard applies, in admittedly lesser measure, to Britain as as well.

6. It does not seem to me to be true that North American churches are more preoccupied with finance than English churches. The best attended functions in American churches are usually the Sunday services, lectures and discussions (none of which emphasize finance) while the best attended functions in many English churches are bazaars, whist drives, jumble sales and pantomimes (all of which are fund-raising activities). The real difference is that people here do give to churches. The average contribution per member-family in my own church this year is well over £25—and this is not because we are millionaires, heavily freighted as we are with teachers and social workers who, as mentioned above, are badly underpaid.

7. I regret the tone of Mr. Downing's remarks. My reaction on reading them was the same as it would have been if someone who was entertained to dinner by a host who took great pains to do it well subsequently wrote a letter to the newspapers making adverse comment about the house and furniture.—Yours,

Vancouver. *Philip Hewett.*

Correction

In an editorial note last week it was said that the minimum stipend "laid down" by the General Assembly for the first five years of a ministry was £450. This should read £425.

News Review

A New Church

For weeks the small, but growing congregation of the Unitarian and Free Christian Church at Wythenshawe, near Manchester, had hardly dared to hope for a fine day on the occasion of the Laying of the Foundation Stone of their new church. On the morning of Saturday, September 27, there was great rejoicing . . . for there indeed was the sun to welcome this great little day!

Surrounded by the usual bric-a-brac of a building site yet strangely orderly in manner, a group of some 80 folk witnessed this memorable act.

The minister, the Rev. John Gill, opened the proceedings with a short exhortation, calling the attention of the company to the meaning of the happy and solemn occasion.

Mr. Gill was followed by Mr. S. Cartland, the Chairman of the Congregation who with simple dignity expressed his personal delight at being present to witness the event, recalling the long years of devotion which the local people had shown in working and waiting for this great day. Mr. F. G. Mason offered the sincere greetings of the Manchester District Association Executive and Council and the Rev. A. V. Vallance brought greetings from The General Assembly.

Mr. Vallance had the added pleasure of presenting Mr. Gill with a beautiful Pulpit Bible donated by a member of Altrincham Unitarian Church as well as a Pulpit edition of Hymns of Worship as from himself to mark the years of work he had done as one-time Minister of the Wythenshawe Church. It was also announced that various gifts, in kind, had been promised and made, both by individuals and by interested and sympathetic groups.

Mr. Harold Beaumont, a member of Cross Street Chapel had been asked to lay the Foundation Stone. Mr. Beaumont is an active Local Preacher in the Manchester area, who in times past has assisted greatly as Sunday School Superintendent at Wythenshawe. He is the Headmaster of a school in Wythenshawe. Through his capable hands have passed many children who have also been influenced by his work in the Sunday School.

Greetings had been received from many people, both far and near, possibly the most interesting having come from the Community Church, New York.

The minister closed the short ceremony with an Epilogue.

J.G.

Monton: The Monton branch of the Women's League entertained the Manchester District League on the occasion of their Jubilee Meeting which was held on Saturday, October 11, to celebrate the fiftieth anniversary since the foundation of the League by Miss Helen Brook Herford in 1908. There were over 300 members present from the constituent branches, also a few from neighbouring branches and the League President, Miss Ruth Herford. The service in the beautiful church to a packed congregation was conducted by Mrs. S. P. Whitehouse, B.Sc., and was indeed a memorable occasion and will long be remembered by all present.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

BALANCE CARRIED FORWARD

By a Group of Young London Unitarians

ESSEX HALL is open. But for what does it stand? Future generations may be fortunate enough to see it as the symbol of resurgent Unitarianism rising at long last from the ashes of war. Essex Hall is the headquarters of the General Assembly which was founded thirty years ago. Yet the majority of Unitarians in deeds, if not in words, still do not support this General Assembly.

In the field of finance this attitude is fatal. Christians have always taught that men must take their religion out into the work-a-day world. Unfortunately, the emphasis has been so placed that this is regarded as one-way traffic only. Not only should religious ideals be applied to business but business ideas should be applied to religion. At the moment, business brains are shed like shoes before entering hallowed ground. On a church committee the only time any attention is paid to the Treasurer's Report (if there is one) is at a crisis. Is it any wonder, therefore, that our financial problems both nationally and individually are regarded as insoluble? But money is a necessary means to an effective end. It has for too long been regarded as sordid and dirty. The sooner we get rid of this outmoded morality the better. Without money we can create nothing but with it most—if not all—things are possible.

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At this moment, projects within the individual church, the district association and on the national level, are hampered for lack of money. Recently a pamphlet was issued by the new Publicity Department, "Forward Together". It aroused much comment and congratulation but the hopes for Unitarian advance which it expressed could so easily never be realized. The blame for this would rest on us and on certain interpretations of our heritage. We must hold fast to our belief in the importance and independence of the individual but not at the expense of corporate action within the denomination. We are failing to appreciate the value of two virtues which are also part of our heritage, co-operation and commitment. The last especially smacks of orthodoxy and fanaticism and we Unitarians never have the bad taste to be fanatical about anything. Within the denomination, however, our greatest need now is for this very commitment. In a short time the £100,000 Appeal Fund will be exhausted. What then? Must we launch another appeal? Surely we are all thoroughly sick of appeals for this and that, worthy denominational causes though they may be.

Although we tell each other that the days of the affluent Unitarians of the late nineteenth and early twentieth centuries are gone we do not adapt our methods to the weekly wage earner and the small fixed income groups which now make up the majority of Unitarians. When a surprisingly enterprising General Assembly Council do make the necessary adaptations their scheme is largely ignored. The most up-to-date financial scheme to be introduced into the denomination has been disregarded by it. The simplex envelope scheme holds out to us the opportunity of breaking the financial chains which now hamper us. But lack of money has become a convenient scapegoat on which we can blame all our own failings. Only little more than thirty churches have had the courage to reject a scapegoat and have adopted the scheme. How we love our servitude!!

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The simplex envelope scheme will make realistic the work of the individual church, the district association, the national organization. Because of it, all of them will be able to draw up an efficiently planned budget. Freed from tyranny of want and confident in the knowledge that money is secured, these bodies will be able to concentrate on the essentials of a religious denomination. When the money is secure the spirit may be creative.

Let us make the most of our money. The simplex envelope scheme taps a new source of income but this should not lead us to ignore the misuse of our present resources. An efficient expanding movement not only needs sound investments, it needs imaginative ones as well. We must examine our investments. Too often they suggest that we Unitarians apply our progressive views to everything but our finances. It is utterly ridiculous to hold trustees' meetings on a week-day at times when it is quite impossible for the majority of business people to attend. We cannot afford to lose so many good brains and so much practical experience. But this is only one of the many things which need to be reconsidered. For example, £40,000 invested at 2½ per cent produces £1,000, but sold for a nominal value of £25,000 and re-invested at 5 per cent it will produce £1,250. To illustrate the fact that the so-called loss on re-investment is on paper only one should examine such cases as the £3,000 of Mersey Docks Debenture stock which last year brought the Sustentation Fund £28. By comparison £3,000 in J. Lyons & Co. 7 per cent stock, which cost £5,000 to purchase, produced £121. Their approximate yields were 1.4 per cent in the first case and 2.5 per cent in the second.

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The moral is plain. As plain as the need for the consolidation of our denominational financial resources should be. The wise virgins looked to their oil. We have money but we need to look to the way in which it is spent. What is needed is more overall planning and direction. We cannot have this until more emphasis is rightly placed on our budgeting as a denomination. For full and effective spending, those at the centre, whose job it is to know what is wanted and where, must be able to use every available resource.

All committees who control funds, where it is not possible to centralize them completely, must be prepared to accept the advice of the General Assembly. If the movement is to go forward, more emphasis must be placed on the long-term national budget and less on the autonomy of trust funds and the like.

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Consolidation of all sources of income must not only come on a national level. It must be accepted in all our churches. The church committee, on which all societies are represented, should be able to view the community's funds as a whole. The attitude that such bodies as the Sunday School, the U.Y.P.L. branch and the Women's League are self-sufficient and independent entities must go. *This self-centred outlook will ruin Unitarianism.* A church which is content merely to maintain the *status quo* can manage easily if all its groups insist upon remaining in water-tight compartments. But the outward-looking church must, for effective action, plan corporately and this is impossible if all sources of income are not pooled. St. Paul talked of the need for co-operation among the parts of the body, none believing itself to be more important or more necessary than the others. Every Unitarian should re-read this passage and then go to his school, league or branch meeting and actively seek to put it into practice in his own church.

John Donne said that no man is an island. No individual church nor any branch is a separate entity but they are all part of one great whole which is the Unitarian Church. We all of us believe in Unitarianism, let us act to preserve our beliefs.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 26, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Mr. Sydney Herbert
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. R. Tayler
BILLINGSHURST, Free Church, High Street, 11, Rev. R. E. Goddard
BIRKENHEAD, Unitarian Church, Bidborough Road, 6.30 (November 2), Mr. F. A. Fitzpatrick
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. T. Dovey
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. Wm. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Watcyn Davies
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mrs. Ivor Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Mr. L. Edwards
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11, and 6.30 Rev. E. H. Morris
CREWE, Free Christian Church, Bank Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. F. Chalk
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. D. Platt
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. Davies, 6.30, Rev. J. S. Patrick
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 23 Constitution Road, 11, Rev. S. E. Bowers
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. Harry Wylie
[illegible], Finkle Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Corkill
[illegible], Barton Street, 3, Rev. J. M. Quine
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Pryce
HALIFAX, Northgate End, 10.45, Miss Phyllis Hards
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
HINCKLEY, Great Meeting, Bolton Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Mr. Fred Bolt
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pugh
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Students
KIDDERMINSTER, New Meeting House, 11, Rev. A. McLellan, 6.30, Rev. Charles Simpson
KNUTSFORD, Brook Street Chapel, 11, Rev. Albert Smith, 6.30, Rev. F. Kenworthy
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walker
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11.15, Mr. Leslie Eaton
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Norman Kirkman
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
LIVERPOOL, Gateacre Chapel, 11, Rev. C. A. Piper
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkman
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Storey
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. W. Poole
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 6.30, Rev. R. E. Goddard
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. Tayler (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Dr. Ernest Kirk[illegible]
LONDON, Highgate Hill Unitarian Church, 11, Rev. Keith Treacher
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, Fowler Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. Watkins
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. John Kielty
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Tom Watkins
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rt. Rev. J. W. Dunn (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. A. Peacock
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. Alun Williams
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Benson
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. William McMillan
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (November 2), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Doel
MORETONHAMPSTEAD, 3 and Newton Abbot, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.30 and 6, Rev. F. W. Bark
NORTHAMPTON, Kettering Road Church, 11, Mr. J. Law
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunhill
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. Stimson
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants., The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. Bark, 6, Supply
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. R. Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Ashworth
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. F. J. Pitman
SOUTHEND-ON-SEA, Dundee Road, 6.30, Mr. D. Green
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. E. E. Lloyd
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Bennett
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenney
TODMORDEN, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Hatton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. W. Waddington
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. A. Gribble
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30 (Junior Church), Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing. Styal, 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Mr. J. E. Warrington
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
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250th ANNIVERSARY CELEBRATION
Sunday, October 26, at 6.30 p.m.
Preacher: REV. E. G. GREEN, B.A.
(a former Minister of the Church)
Monday, October 27, at 7.30 p.m.—ANNIVERSARY SERVICE
Preacher: Rt. Hon. J. CHUTER EDE, C.H., D.L., M.P., J.P.
(President of the General Assembly)

THE INQUIRER
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Cinema

Twenty long films and a number of short ones were shown during the eight days of the London Film Festival, held earlier this month at the National Film Theatre. Each had been awarded a prize before being shown there (either at festivals on the Continent, or at Edinburgh); consequently the standard was high, the style and content varied, since they came from almost every country in the world—or every country that has a film industry. Japan, U.S.S.R., Argentine, U.S.A., and most European countries were represented.

Some of these films will now be shown at cinemas in this country. The *Academy* cinema already has two of them (from October 24). The shorter one, *The Immortal Land*, is about Greece, superbly photographed in colour, and has a narration by Rex Warner. The aim of Basil Wright, the director, was not to make a travelogue, but, in his own words . . . " perhaps something in the nature of a poetic meditation about the land of Greece and its people ". He has indeed succeeded. The long film, *Wild Strawberries*, is from Sweden, and will be reviewed later.

B.L.

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Ilford: The Harvest Festival Thanksgiving services were held on September 28 and there were exceptional gatherings. A unique feature was the part taken by the juniors who arrived from north, east, south and west, laden with the products of those particular areas, which, after proffered thanks, were gently laid near the chancel table and ultimately found their way to invalids and the aged in the neighbourhood of the church.

Southend-on-Sea: The Church has celebrated its Diamond Jubilee—1898-1958. The opening service on September 28, was conducted by the Rev. E. G. Green, and a Congregational Social was held on Wednesday, October 2, when memories of happy recoveries of a sea-coast church after two world wars were revived. The closing Service on Sunday, October 5, which was combined with the Harvest Festival, was taken by the Rev. Walter Long.

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In the Matter of the Charity of William Fisher

The Governors of this Charity give notice that they will on Friday, the 28th day of November, 1958, elect additional Annuitants.

Any lady over 45 of good character and reduced means who is a person believing in the Unity of God (as opposed to Trinitarianism) is eligible.

Applications forms can be obtained from me at 6 Paradise Square, Sheffield, 1, and must be completed and lodged 21 days at least previously to the election.

(signed) EDWARD BRAMLEY,
Clerk to the Board of Management.

In the Matter of the Charity of Eleanor Fisher

The Governors of this Charity give notice that they will on Friday, the 28th day of November, 1958, elect additional Pensioners.

Single women over 45 who have been employed in domestic service are eligible.

Application forms can be obtained from me at 6 Paradise Square, Sheffield, and must be completed and lodged 21 days at least previously to the election.

(signed) EDWARD BRAMLEY,
Clerk to the Board of Management.

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